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CHURCH CALENDAR.

M. H. Blood.

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CHURCH

CALENDAR.

BY

MIGHILL H. BLOOD.

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CHURCH CALENDAR.

INTRODUCTION.

The sacred writings present a series of three Ecclesiastical Administrations, *the Introductory and Formulary, the Christian and Arbitrary, the Christian and Liberal*; also, a series of Churches corresponding to them, whose historical names develop the characters of their respective missions—*the Abrahamic and Israelite, the Catholic and Roman, the Evangelical and Puritan;* each of the last two duads bearing the marks of the first, by which they may be recognized as legitimate successors, and though unlike in the characters of their missions, each inherits from the Abrahamic and Israelite like careers, and leads to the grand consummation promised to Abraham near thirty-eight hundred years ago, *the blessing of all nations through his seed.*

PROGRAMME.

The Scriptures present three parent Churches, having the following appellations and epochs:

1. The Abrahamic Church, - - - B. C. 1936
2. The Gentile Church, - - - May, A. D. 30
3. Those men who had "the seal of God in their foreheads," (Rev. 9: 4.) - May, A. D. 1330

Each of the three parent Churches has given birth to an offspring Church, which becomes a spiritual kingdom and falls into the temporal bondage of a foreign power at the termination of 300 years from the epoch of the parent Church, as follows:

1. The Children of Israel at the death of Joseph, B. C. 1636
2. The Church of Rome at the date of the removal of the seat of Government from Rome to Constantinople, - May, A. D. 330
3. The Puritan Church, or the Governor and Company of Massachusetts Bay, at the date of their landing in Salem with a Charter from the king of England, - - - - - June, A. D. 1630

The Churches of the Hebrew and Christian dispensations accomplish eight Careers, which are either related, marked out, or alluded to in the scriptures; in accordance with which ecclesiastical and profane historians furnish much of the narratives of their Careers, with remarkable exactness, written as it were with the pen of inspiration. Infidels, Gibbon and Hame, as well as Christian writers, have carefully recorded the fulfillments of prophecy.

In the first Administration the Abrahamic Church and Israel her offspring become blended and are afterward known by the name of Israel, which extends her sovereignty over the earth of the old dispensation, (the nations of Canaan,) and accomplishes two Careers, an Ecclesiastical and a Temporal. At the termination of the Careers of Israel, the sceptre of Judah is subverted by the power of the spiritual seed of Abraham on account of the apostasy of Israel.

In the second Administration, the Jewish and the Gentile Churches become blended, and are known by the name of the Christian Catholic Church, which pursues and completes a Career partially accomplished by the Jewish Christian Church before their union. Unlike the Abrahamic Church in the former Administration, the Catholic Church retires into the wilderness for preservation at the time of the birth of her Offspring, the Roman Church; yet she fulfills her career through *the remnant of her seed, having the testimony of Jesus Christ*, (Rev. 12: 17,) which she leaves upon the theatre of the world. Instead of the Mother Church *the remnant of her seed* becomes blended or associated with her Offspring, the Roman Church, and completes the prophecy in "*sackcloth*" which had been partially accomplished by the Mother Church before her retirement. The Roman Church extends her sovereignty over the earth, "rules all nations with a rod of iron," (Rev. 12: 5,) and accomplishes two Careers, an Ecclesiastical and a Temporal,—at the termination of which the "*woman*" breaks down the Roman Church on account of her apostasy.

In the third Administration, the seed of the woman having "*gotten the victory over the beast*," the woman in the wilderness appears, and they become associated under the name of the Evangelical Church, which completes a Career partially accomplished by the seed of the woman before her appearance. In due time, the Evangelical Church becomes associated with her offspring, the Puritan Church, which has two Careers, extends the bounds of the Mother Church, and gives Republican Christian liberty to the entire world.

The Careers of the American, or Puritan Church, *the last of the series*, extend 300 years posterior to the termination of the Career of the Mother Evangelical Church, (Rev. 20,) and appear to have their termination at the battle of "Gog and Magog," (Rev. 20: 8, 9,) when the Lord destroys by fire from heaven an innumerable army hostile to his Saints, and opens a new order of things, which appears to be beyond the limits of time.

FIRST ADMINISTRATION.

ABRAHAMIC CHURCH.

History presents the Ecclesiastical events of the past as harbingers of the present, and a glorious future in the Christian world. The history of the past is the history of ourselves. In the past we were formed.—From the past we receive our commission. We are sprung from the womb of the past into a sphere of action, committed to us, not by a law of fate, which looks to no moral result, but by the law of a wise Providence, which wields the moral and physical energies of the world, and fills the earth with the glory of God.

Near four thousand years ago, a people became vitalized with the principle of salvation by the divine Spirit, which yet blesses the race of man and radiates his prospects. Through the power of this principle in the seed of Abraham, the Christian world has attained to mighty results, and the present promises a future harvest abounding in rich things. *A chain of periodical events* connected with the operation of this principle runs through the past lapse of near forty centuries, and passes through many centuries to come, diversified and rendered wonderful by the various stages of the Church in its several revolutions. "*God's hand is in History.*"

	TABLE.	B. C.	Years
Epoch.	Date of the removal of Jacob and his family from Canaan to the land of Goshen in Egypt, one thousand seven hundred and six years before Christ, according to the epoch of the vulgar Christian Era, - - - - - - - -	1706	
Captivity.	Period of the sojourn of the Children of Israel in Egypt, a land of idolatry, hostile to their religion, under the jurisdiction of Joseph, a ruler from among themselves, (and therefore in possession of temporal comforts,) terminated at his death, - - - - - - - - -	1636	70
Blindness.	Period of their sojourn in Egypt during the absence of Moses, their deliverer, from the date of their rejection of him until his return from Midian, 40 years, (Acts 7 : 25, 30,) *synchronal.*		
Millennium.	Period from the death of Joseph, comprising the periods of their rise to power and glory, and declension into idolatry, for which God said (2d Chron. 34 : 24,) *he would bring evil upon them*—terminated about - - - - -	636	1000
	Vacancy equivalent to the following periods:		
	Bondage by Antiochus from B. C 167 to B. C. 164, - - - 3½ years		
	Bondage in Egypt subsequent to the Career, about - - - 1½ year		
	Sum connected with the Period of bondage below, - - 5 years		
	Termination of the vacant period, - -	631	
Reform.	Period of reform and repair of the temple of Jerusalem by Josiah, terminated at his death,	610	21
Progress.	Period from the death of Josiah B. C. 610, exclusive of the period of absence during the Babylonian Captivity in the Temporal Career, 70 years,—terminated at the epoch of the bondage of the priesthood in Egypt, - - -	149	391
Bondage.	Periods of bondage stated above 5 years Period of bondage of the priesthood in Egypt, from B. C. 149, terminated at the date of the coming of Shiloh, "the prince of peace," B. C. 4, - 145 yrs		150
	Formal ecclesiastical worship, until the termination of the temple millenium, A. D. 70.		

EPOCH AND DATES.—The notation of the removal of Jacob in the Table agrees with Usher's date, as found in the English Bible, yet it denotes more time. The dates in this Calendar, in the Careers of Israel, signify not current but entire years, and generally agree with Usher's figures.

CAPTIVITY.—The difference of 1 year between the date of the death of Joseph in the Table, and that in the English Bible, 1635, is unimportant, as Usher's dates can be viewed only as approximations to the true dates, upon the consideration that the fractional parts of years pertaining to periods are not always stated in the Hebrew narrative, and are therefore not taken into account in the computation of dates by interpreters.

BLINDNESS.—This Period being concurrent with a part of the Millennium, and a *synchronal* Period,* makes no addition to the duration of the Career, and is therefore not carried into the column of Periods in the Table. The characteristic of this Period denotes their spiritual state.

MILLENNIUM.—Joseph at his death informed the children of Israel that *God would visit them and bring them out of Egypt*, (Gen. 50:24,) and they thenceforth looked to God as their ruler. His special government as the king of Israel continued until B. C. 1095, the termination of 541 years from the epoch of this Period, when Israel under an impulse of infatuation became restless and desired a king from among themselves. And the Lord gave them a king according to their request; yet he commended it not, (1 Sam. 8: 5—9, and 12: 12.) For the remainder of the Period, 459 years, the kings of Israel and Judah reigned.

The Lord suspended the evil he threatened upon Judah at the termination of this Period, until Josiah's death, on account of his righteousness.

REFORM.—Josiah is said (2 Chron. 34,) to have commenced the work of purging the land from idolatry in his "twelfth year"—or after eleven years of his reign had passed;—also, it is said that he reigned 31 years—that *he repaired the temple*, using the funds in the keeping of Hilkiah the high priest, and his agency (2 Kings: 22,)—and that "when Josiah had prepared the temple," he went into battle with Necho, king of Egypt, and was killed. To the period of reform comprised between these two dates, 20 years, 1 year for preparatory work is added in the computation by the writer, from the example of a year of preparation in the corresponding Period of the Temporal Career.

The date of Josiah's death, at the termination of this Period, was the epoch of a period of great calamity to the Jews, the evil which God had threatened. "With Josiah," says Prideaux, "perished all the glory, honor and prosperity of the Jewish nation."

*A Period always concurrent with some other Period or Periods.

It is worthy of notice, that Josiah and Cyrus, the two restorers of Israel and the temple of Jerusalem, were predicted and called by name by the prophets many ages before they lived.

Progress.—This is a period of progress towards a new Era, opened by the re-appearance of the King of Israel,—an ecclesiastical or spiritual king, according to the characteristic of this Career.

Bondage.—Towards the close of the Progressive Period, Judah was severely scourged 3½ years, Jerusalem laid waste, and the daily sacrifice taken away by Antiochus,* "*the vile person*," predicted by Daniel, (Dan. 11 : 21—31.) The bondage of the priesthood and the child Jesus in Egypt after his birth, appears to have been a year or more from the command of Herod to slay all the children of Bethlehem from "two years old and under," as a considerable portion of this time must have passed between his birth and the date of Herod's order, which led him to the limit of *two years* in the age of the children. On account of the irregular occurrence of these two periods, (amounting to 4½ to 5 years,) the former conjunctively with another Period, as has been stated, and the latter subsequently to the Career, an equivalent allowance or blank period of time is substituted, thereby preventing an abbreviation of the time of the Career.

Onias, son of Onias 3d, and heir to the pontificate of Jerusalem in direct lineal descent, fled to Egypt in consequence of the assassination of his father and substitution of another person in his place. He built a temple in Egypt B.C. 149, like the temple of Jerusalem, by a license from Ptolemy and Cleopatra. In this act he professed to fulfil the prophecy in the 19th chapter of Isaiah, "*In that day shall there be an altar to the Lord in the midst of the land of Egypt.*" There were in this Period many Jews living in Egypt, and divine service was daily carried on in this temple by the priests and Levites.† Such was their history at the close of this Career, B.C. 4, 145 years from the date of the erection of the temple. This period of the temple service of the priesthood of Israel, under the government or yoke of a foreign prince and in a foreign land, was accordingly a period of ecclesiastical bondage.

According to the preceding references, the whole time of ecclesiastical bondage in this Career was 150 years.

In anticipation of the period of the subsequent bondage of the child of Mary in Egypt, stated above, the infant Christian Church appears in the person of its founder and high priest, Jesus Christ. He is soon carried into Egypt, where he becomes locally connected with the Jewish people and priesthood in ecclesiastical bondage, whence he is returned at the termination of about 146½ years from its epoch. Then was fulfilled the prophecy, "*Out of Egypt have I called my son*"—that is, out

* Prideaux' Connexions, B. C. 167.
† Prideaux' Connexions, B. C. 149.

of the bondage of Egypt. In the fulfillment of this event Christ also appears as a prophet like unto Moses (Deut. 18 : 18,) and comes as did Moses out of Egypt. Thus, in accordance with the ancient order of things in the Careers of Israel, the Christian Church and its priest and prophet come out of Egypt. By virtue of his descent from David, Christ appears also as its king—a spiritual king according to the import of this Career.

The thing signified by the ceremonial worship of Israel having appeared, the ecclesiastical Career of Israel is therefore ended. Accordingly the ritual worship of the Jews from this date is only *formal.*

TEMPORAL CAREER.

TABLE.				B. C.	Years
Epoch.	Date of the death of Joseph, the epoch of their bondage in Egypt, - - - - -			1636	
Bondage.	Period of bondage to Egypt—terminated at the crossing of the Red Sea,		145	1491	
	Vacancy equivalent to the following periods:				
	Bondage of Simeon by Joseph prior to the removal of Jacob into Egypt, about - - - - - -	1½ yr			150
	Bondage of oppression by Pharaoh Necho, after the death of king Josiah from B. C. 610 to B. C. 607—about - - - - - -	3½ yrs			
	Sum connected with the period of bondage above, - - -	5 yrs	5 yrs		
	Termination of the vacant period, - - -			1486	
Wandering.	Period of wandering in the wilderness after the crossing of the Red Sea, 40 years, *synchronal.*				
Progress.	Period Progressive—terminated at the inauguration of Saul as king of Israel, (in the time of the wheat harvest,) - - - - -			1095	391
Captivity.	Period of Captivity by the king of Babylon (succeeding the Period of oppression by Necho) from the third year of Jehoiakim, B. C. 607, (in the month of November,) - - -				70
Restoration.	Period of Restoration and rebuilding the temple which was completed and dedicated on the 3d of Adar, (February,) B. C. 515, - -				21
Millennium.	Period from the inauguration of Saul, exclusive of the periods of Captivity and Restoration—terminated at the coming of Shiloh, (in the month of September,) - - - - - -			4	1000
	Form of nationality until the termination of the temple millennium, A. D., 70.				

Epoch.—The date of the epoch of the bondage of the children of Israel, according to an Analysis of the Careers of the Church, must be at the termination of 300 years from the call of Abram from the land of Ur. The date of his birth being B. C. 1996, according to Usher, and his age at the date of his call 60 years, according to the careful computation of *Abulfaragi*,* (whom Dr. Hales considers the most critical authority,) consequently the epoch of this Career is B.C. 1636.

Bondage.—After the death of Joseph the Israelites lived under the government or yoke of Egypt—a condition of bondage because it was the government of a foreign prince—or, according to the sacred writings, they were always in bondage in their early ages whilst living in strange lands (Acts 7: 6.) Yet, under the jurisdiction and protection of Joseph whilst governor of Egypt before this period, there was probably no abridgement of temporal privileges, for he promised them "the good of all the land of Egypt" before their removal from Canaan.

The retention of Simeon in bonds by the command of Joseph before the removal of Jacob to Egypt was necessarily a cause of a sore affliction of the family and therefore composed a part of their Egyptian bondage. Its time appears to have been more than a year from the words of Joseph, "for these two years hath the famine been in the land,"—and in consideration of the two journeys of Jacob's sons into Egypt to buy corn, between which the lapse of about a year probably intervened.

The oppression of the Jews by Necho from the date of Josiah's death B.C. 610, in the month of July according to *Jarchi*,† (who says there was an annual lamentation for Josiah on the 9th of Ab,) terminated at the epoch of the Babylonian captivity B. C. 607,‡ in the month of November,§ was also a period of Egyptian bondage—near 3½ years.

The binding of Simeon having occurred prior to the Career, and the period of bondage by Necho in synchronism with another Period, a blank period or substitution of an equivalent, about 5 years, succeeds the Period of bondage first stated.

Progress.—The termination of this Period must have been at the date of the inauguration of Saul at Mizpeh, or at the date of his confirmation at Gilgal soon afterwards in the time of the "wheat harvest," (1 Sam. 12: 17,) which takes place in Judea about the month of May.

Captivity.—Prideaux and others place the epoch of the Captivity in the fourth year of Jehoiakim,—but this disagrees with the statement of Daniel, who, (as Dr. Hales says in his Analysis,) is the best authority, and it is placed in the Table in the third year of Jehoiakim, as stated by the prophet (Dan. 1: 1,2,) B.C. 607.

Restoration.—According to Dr. Prideaux the Jews were released from captivity by Cyrus exactly at the termination of seventy years.

*Hale's Analysis of Chronology, Vol. 2d. p. 108.
†Dr. Gill's Exposition.
‡See Captivity. §Prid. Con. B.C. 606.

which took place, according to its epoch, as found above and in the Table, in November B.C. 537; and the first company of them who returned reached Judea in the month of Nisan, (which answers to our March,) four months after the termination of the captivity. They arrived in Judea a few days before the passover,* (B.C. 536.)

After about a year's preparation, the Jews, under the superintendence of Zerubbabel, commenced the work of rebuilding their temple, which, on account of the opposition of the Samaritans and Artaxerxes a successor of Cyrus, was protracted. The house was completed in the sixth year of Darius (Ezra 6: 15,) which according to Prideaux was the year B.C. 515, who computes the period of the work to be just 20 years; to which however he makes room for the addition of another year by reason of his error of 1 year in the epoch of the captivity as shown above. The Period of rebuilding the temple appears then to have been 21 years. It was finished and dedicated as is shown by the statement of Ezra, a few days before the passover (B.C. 515.)

Millennium.—This Period, the balance of the Career, computed from the inauguration of Saul to the birth of Christ, exclusive of the Periods of Babylonian captivity and restoration, 91 years and four months, comprises two divisions, 459 years and 541 years.† In the computation of this Period, the Temporal Period of bondage, 3½ years, having occurred conjunctively with another Period and its time made up by an equivalent, is therefore not subtractive. The first division of the Millennial Period, 459 years, is the period of the power and glory of the Hebrews in the reigns of the kings of Israel and Judah‡—the second, 541 years, is the period of their decline to the termination of their Career at the coming of Shiloh, according to the prophetic declaration of Jacob, (Gen. 49: 10.) And at the appearance of Christ, through the all-engrossing power of Archelaus, Herod's successor, Judah's dominion ceased.

After the departure of the sceptre of Judah, the Jews held a form of nationality, but powerless, until the termination of the period of the temple 1000 years, A.D. 70.

The termination of the Millennial Period, computed from the inauguration of Saul B.C. 1092, in the month of May, indicates the date of the birth of Christ in the year called B.C. 5—in the month of September preceding B. C. 4, as noted in the Table.

* Prid. Con. B.C. 536.

†After the revolt of the ten tribes at the end of the reign of Solomon, and the division of the Israelites into the two kingdoms of Israel and Judah, Israel became extinct in less than three hundred years, and the remainder of the Careers of Israel was fulfilled by Judah.

‡ At the termination of this division of the Millennial Period, the Jews were fallen under the curse of God, (2 Kings, 21: 12, and 2 Chron. 34: 24,) the execution of which however he suspended during the reign of Josiah on account of his personal piety, and, (as appears from their history,) for the fulfillment of the Period of external Reform in their Ecclesiastical Career. This Reform was essentially *external*, for they returned to idolatry as soon as Josiah died.

SECOND ADMINISTRATION.

The Careers of Israel are the basis of the Careers of the Churches in the Christian era in the following regulated form, except the first Career of the Christian Church, which is somewhat irregular.

	FORMULA.	YEARS.	
First.	Period of bondage under the yoke of a foreign power, - - - - - - - - -	146½	
	Subsequent Period of bondage and oppression by a foreign power, - - - - - - -	3½	
	Whole time of bondage, - - -		150
Second.	Period in an unsettled state or ecclesiastical blindness attended with trial and perplexity, succeeding the termination of the first period of bondage —40 years—*synchronal.*		
Third.	Period in captivity or exile, succeeding the Periods of bondage, from which the Church is released by a sovereign who appears and adopts their cause at the termination of the captivity, -	70	
Fourth.	Period of restoration, comprising a construction of the temple, - - - - - - - -	21	
	Both Periods *synchronal**—sum, - -	91	
Fifth.	Period of progress, succeeding the Periods of bondage, and terminating at the date of the epoch of the Church in a Regal state, or in its dissolution at the opening of a new Era, - - -		391
	Millennial Period — affixed in a Career of the Christian Church, and prefixed and affixed in the Careers of an Offspring Church in like manner as those of Israel.		

Note.—The disciplinary Periods are preparatory for subsequent prosperity.

* The Periods of Captivity and Restoration synchronize with the first 91 years of the Period of progress.

CHRISTIAN CHURCH.

FIRST CAREER.

TABLE.

		DATES.		YEARS.	DOUBLE CAREER.	
					Jewish Periods. YEARS.	Gentile Periods. YEARS.
EPOCH.	Date of the building of the Jewish temple in Egypt by Onias, - - -	B. C.	149			
BONDAGE.	Period of the expatriation and ministry of the high-priest in Egypt—terminated at the coming of Christ out of Egypt, (Mat. 2 : 23,) - - - -	B. C.	3	146½	150	
	Period of the persecuted ministry of Christ in the land of Judea—terminated at the date of his resurrection, - - - - - - - - - - -	A. D.	30	3½		
CAPTIVITY.	Period of the captivity, or sojourn of Christ and his followers in Egypt and Judea hostile to Christianity, from January 2d, B. C. 4, (exclusive of the Period of the ministry of Christ,) terminated at the date of the cessation of "perpetual sacrifice" in the temple,* the date of the coming of the "Son of man" with regal power, and destruction of Jerusalem (Matt. 24,) signified by the first "*earthquake*"† in the Christian era, (Rev. 6 : 12,) July 17, A. D. 70.					

	Time of captivity on former page, - - - - - - - - - - -			70 15 days		
JUDAICAL BLINDNESS.	Period of the absence of Christ, (the prophet like unto Moses,) from the date of his ascension A. D. 30, until his return to deliver his people, and lead them into the kingdom of God‡ at the date of the destruction of Jerusalem, 40 years.				91 15 days	91 15 days
RESTORATION.	Period from the breaking down of Judaical Christianity at the destruction of Jerusalem to the completion and establishment of the principles and code of Catholic Christianity, under the superintendence of St. John, - - - - - - - -			21		
Gentile Period.	Period from the rise of the Gentile Church, May 14th, A. D. 30, to the epoch of the Christian Roman empire, at the date of the dedication of Constantinople to God by Constantine, signified by the second earthquake, (Rev. 8: 5,) May 11th, -	A. D.	330			300
PROGRESS.	Period from the epoch of the Captivity, January 2, B. C. 4, exclusive of the Periods of John Baptist's and Christ's ministry, 7 years, to the date of the division of the Roman empire into two wings, the eastern and western empires, January 17th, -	A. D.	395		391 15 days	
	Gentile Period of Progress,—sum of the periods above in last column, - -					391 15 days
MILLENNIUM.	Period from the second "*earthquake*" to the *fall of the star*, (Rev. 9: 1,) May 10th,	A. D.	1330		1000 yrs.	

Synchronized with the Period below.

Progressive and additive to the Period below.

* Horn's Introduction.
† National revolution.
‡ *Spiritually*—according to the import of this Career.

The Careers of the Christian Church are of an ecclesiastical or spiritual character, attended with temporal discipline and blessings.

Epoch and Bondage.—By an inversion of two Periods in the Ecclesiastical Career of Israel, the long Period of bondage and the progressive Period, Christ appeared at the beginning of the Christian era, through the pre-established ecclesiastical course of things, as the representative and spiritual father of Israel in her Christian Career, and as her prophet, priest and king; and having come out of *the bondage of Egypt*, that Period became consequently a connecting link between the two dispensations, to either or both of which it may appertain, (the high priest of Israel having represented Christ in his sacerdotal office,) and is therefore the first Period in this Career of the Christian Church. The period of the ministry of Christ was just 3½ years.*

Captivity and Judaical Blindness.—January 2d, four years before January 2d A.D. 1 in the Christian era, is here adopted as the epoch of the captivity of Christ, because of its adaptation to the computation of periods corresponding to the given periods and plan of computation in the Apocalypse. The epoch of the captivity is supposed to be the date of the removal of the child Jesus to Egypt by Joseph and Mary to elude Herod's pursuit of him to take his life. He was under the captivity of Herod as well as in Egyptian bondage during his expatriation, because he was in Egypt on account of the hostility of Herod.

This Period of the Jewish Christian Church in connection with ancient Israel 70 years, together with the year or more of bondage ulterior to the termination of the Careers of Israel, amounting to about 71½ years, corresponding to the like periods of 70 years and 1½ year in the Ecclesiastical Career of Israel prior to their Temporal Career exhibits a curious connection of Israel with the Abrahamic and Christian ages—a spiritual bond as it were amalgamating the three churches.

The Periods of captivity, 70 years, and trial and perplexity, 40 years, were signified by our Lord in his declaration a short time before his crucifixion, (A.D. 30,) that those afflictions (the first of which had begun with his life,) would continue until *the coming of the Kingdom of God* at the passing away of that generation, a period of 40 years in Jewish history. In the latter Period the Jewish Christian Church were infected with a spirit of unbelief in the entire efficacy of the blood and sacrifice of Christ for the remission of sin, and on account of their spiritual blindness, like that of their fathers in discrediting the commission of Moses in a correspondent Period, (Acts 7: 25,) they adhered to the ritual worship of the old Church—their minds were so mystified by a veneration for the ancient order of things, that they beheld not the full power of their deliverer, so long as they lived under the shadow of their temple, to which their ancestors had for ages looked for the power of salvation.

* Prid. Con. A.D. 30.

RESTORATION AND OPENING OF THE KINGDOM OF GOD.—At this point of the prophetic history of the Church by our Lord, terminating at the date of the destruction of Jerusalem, (Matt. 24,) he suspends its continuation to a subsequent day, when he appears to St. John in a vision at the Isle of Patmos, and after reviewing the state of the seven churches of Asia, he proceeds with the relation of events; presenting first, (in the 4th and 5th chapters of Revelation,) a symbolic exhibition of the organization of *the kingdom of God* which had then come, as foretold, (Matt. 24,) attended with the rejoicing of the angels and all the tribes of men*—an emblematic presentation of associated events in the 6th chapter, comprising the destruction of Jerusalem in the sixth seal, and *the gathering of the elect from "the four winds,"* (Matt. 24 : 31,) in the 7th chapter, consisting of an assemblage (or union) of the two churches, the Jewish Christian Church, called *a hundred and forty-four thousand of the children of Israel*, sealed in their foreheads, and the Gentile Church, *"a great multitude which no man could number of all nations and people,"*—called in the expository prophecy (which commences with the 11th chapter,) *"the two candlesticks"* (symbolic names of churches, Rev. 1 : 20,) which, in association with their oil or light bearers, the two Testaments, (*the law of God and the testimony of Christ, symbolized by the "two olive trees,"*) are also called *"the two witnesses"*—a social alliance, either two acting in and with the power of its associates, and thus accomplishing *the triumphs of the gospel.* These are the quadruple alliance in the 7th chapter, the "four angels" holding the winds to hurt the earth, being commissioned according to the exposition (Chap. 11,) to hurt their enemies, and also with power "to shut heaven," *(hold the winds,)* or terminate national elevation; (and accordingly, the great effort of the Jews after the destruction of Jerusalem, A. D. 70, to re-establish their nationality, was unavailing.) Well says Thomas Brightman, an English expositor of the 17th century, "we do gather and judge, that these two prophets [the two witnesses] are the Holy Scriptures, and the assemblies of the faithful; there is no man that may not at the first sight behold, how fit both of these are for this office of being witnesses."

The ritual temple service was not relinquished by the Jewish Christian Church until the destruction of the temple of Jerusalem, which took place at the epoch of the construction of their new temple indicated by the end of their Captivity at the same date, *the temple of God* alluded to in the 7th chapter, (Rev. 7 : 15,) a temple upon a Catholic basis, (for the Gentile Church is represented as serving God in it,) and without rituals, Christ having executed in his own person at Calvary the rites of his religion *"once for all."* Though without rituals, yet like the other temple which was its shadow it *contains* the *rites*—else it cannot be a temple of

* The gospel had then been preached to *"every creature,"* according to St. Paul. (Col. I : 23.)

God. This temple, as capacious as the world, for it holds all the elect "*day and night*," is manifestly *the Faith or Creed* of the united Churches —for this is the only structure within the power of the Christian Church to form, according to the genius of its religion, *containing the sacrifice for sin.* Its construction and establishment under the superintendence of St. John, (upon whom as the only living apostle at that period devolved the chief office of building up the Church,) appear from the types to have been a work of 21 years. Accordingly, John having been the agent in this work, (like Hilkiah or Zerubbabel in the Careers of Israel,) he is required by our Lord in the expository prophecy (Chap. 11 : 1,) to render a measurement of it and its worshippers, who are found to be the two Churches or "candlesticks." From the date of the destruction of Jerusalem (A. D. 70,) signified by the first earthquake in the Christian era at the opening of the sixth seal, after which they are represented as associated, (Chap. 7,) they "prophesy" or publish the word of God, in a united body.

Note.—The second prophecy, which is expository of the first, comprises other history concurrent with that of the first—and they synchronize and run together from the termination of the Jewish dispensation to the termination of the Roman Church, and opening of the era of the reign of Christ "*one thousand years*," (Rev. 20.)

Progress.—In this Career there are two Progressive Periods towards the regal state, a Gentile and a Jewish Period, both commencing at the same date, (January 2, A. D. 4.) The first comprises the periods of Captivity and construction of the temple, 91 years and 15 days, and the Period of 300 years from the rise of the Gentile Church at the date of the command of Christ "*to preach the gospel to all nations*" (May 14th, A. D. 30,*) terminating at the date of the dedication of Constantinople to God by Constantine as the capital of his empire, (May 11th, A. D. 330,†) by which he changed his dominions, of which he was the spiritual as well as temporal king, from a pagan to a Christian kingdom, which is signified by the second earthquake (Chap. 8 : 5.)

The Gentile Church, by a system of exchange with the Jewish Church acquires spiritual dominion, and, being primitive like the Abrahamic, becomes the parent of an Offspring Church under the dominion of a spiritual king, at the termination of 300 years from her epoch. At the time of the destruction of Jerusalem, she opened her doors to the Jewish Church, driven from her land to which alone she had a title by the deed of the Lord to Abraham, (Gen. 17 : 8,) and became associated with her as a partner in her Careers. She gave her the world and received in return the ecclesiastical temporalities of the seed of Abraham. Hence, the part of the Progressive Period which would synchronize with the

* The date of Christ's ascension.
† Rees' Encyclopedia.

Periods of Captivity and Restoration in this Career by a regular computation, equal to 91 years and 15 days, appears to be attached to the Gentile Period of 300 years terminating at the date of the birth of the Offspring of the Gentile Church, and their sum 391 years and 15 days, to form a Progressive Period entitling the Gentile Church at its termination to the right of a spiritual kingdom. Accordingly the two Churches appeared "in heaven," (Rev. 12,)—at the government of the empire of the world, as a mother church, (May 11th, 330,) undividedly entitled to spiritual dominion over the pagan nations of the earth, by virtue of *one* of the parties composing the mother Church, and gave birth to their Gentile Offspring, the Church of Rome, which Constantine erected into a State Church. The two Churches had a partial claim to the spiritual dominion of the world, and Constantine *partially* subdued paganism.

The Jewish Progressive Period, running from the same date as the other, as before stated, and exclusive of both the periods of the ministry of John the Baptist and Jesus Christ, just 3½ years each,* terminates at the date of the division of the Roman empire into "*two wings*," the eastern and western empires, by Theodosius the Great, January 17th, 395,† just 391 years and 15 days.

The ministry of the herald of Christ applies only to the Jewish Church —the Gentile being primitive like the Abrahamic has no precursor. The office of John was to proclaim the coming of the Lord to the Jews, and the time of his ministry must therefore be subtractive from the Progressive Period, the epoch of which is *after* the advent of Christ.

The edicts of Theodosius, in harmony with the right of the Christian Church to complete spiritual dominion at the termination of this Period, extirpated paganism. "Now was extinguished," says Weber, "the sacred fire of Vesta—the oracles and sybils were silent—and the pagan pantheism yielded to the faith of the crucified Savior."

Millennium.---From the date of the association of the two Churches, contemporary with the occurrence of the first earthquake, A. D. 70, "the two witnesses," according to the exposition (Chap. 11,) *prophesy in sackcloth for a period of* 1260 *years*. This period comprises a *period* intervening between the first and second earthquakes, 260 years, and the Millennial Period which follows; in the first of which the witnesses executed their office under the severe opposition of pagan governments. In the reign of Constantine at the epoch of the Millennial Period, though he had become a convert to Christianity and protected the Churches, yet by reason of his building up the Roman State Church, *the woman clothed with the sun*, (the two candlesticks having become a mother Church,) was not relieved from her habiliments of lamentation. Constantine yet retained the pagan exercise of lordship in spiritual things, (the dragon was

* Prid. Con.
† Clarke's Commentary.

at court as well as the woman,—Rev. 12 : 3,) and assumed from the first absolute authority in ecclesiastical affairs,—as is instanced in his commanding the admission of Arius (A.D. 330,) into the communion of the orthodox Church, which, though prevented by an act of providence in the death of Arius on his way to the church, gives evidence of the arbitrary prerogative of the emperor. The woman, (by whom may be understood the various sects of the orthodox faith at that day, called *Puritans* in the Romish history, the principal of whom were the Novatians,*) overborne by the power of the Church and State establishment which required uniformity, retired into obscurity—"fled into the wilderness," for safety, (Rev. 12 : 6,) to remain 1260 years, and left upon the public theatre of the world her Offspring Church under the dominion of the king, and "the remnant of her seed" blended with the Church of Rome and in possession of "the testimony of Jesus Christ," (Rev. 12 : 17,) which fulfilled in sackcloth the millennial prophecy of this Career."†

"*There was war in heaven,*" a struggle between paganism and Christianity. The dragon pursued the woman for a short period, who though in the wilderness was not yet in deep obscurity. Meanwhile, through the rising power of the Roman Church, paganism gave way and eventually disappeared under the severe ordinances of Theodosius, the dragon became enraged, and the woman, after the death of the emperor which took place January 17, 395, fled from the wrath of the dragon, to the place of her seclusion in the wilderness for 1260 years upon "*the two wings of an eagle,*" symbolizing the Roman empire, which Theodosius divided at his decease into the eastern and western Roman empires to make thrones for his two sons, Honorius and Arcadius. An inundation of pagans followed, which came rushing in great hordes towards Rome the very year of the death of Theodosius—*the vomit of the dragon,* (Rev. 12 : 15,) to drown the woman. After which he turned his warfare against "the remnant of her seed" publicly fulfilling the prophecy of this Career, the remainder of which was indeed a prophecy in sackcloth, amid the enormous corruptions of Christianity arising from the flood of the dragon.

The fall of the star, (Rev. 9 : 1,) marks the termination of this Period and end of this Career, which took place May 10, 1330, as will be shown in the Ecclesiastical Career of the Roman Church, 1000 years from the second earthquake, signifying the end of the pagan Roman empire at the date of the dedication of Constantinople to God by Constantine, May 11,

* So named from Novatus, the pastor of an orthodox Church in Rome in the middle of the third century.

† In like manner as Judah accomplished a long period of the Career of Israel.

330. There was manifestly no other public millennial prophecy, than that accomplished by the remnant of the seed of the woman, in this Career, for she herself was in the wilderness until after its termination secluded from public affairs.

A brief narrative of the Church in the wilderness is subjoined to the Calendar in an Appendix.

ROMAN CHURCH.

ECCLESIASTICAL CAREER.

TABLE.		A. D.	Years
Epoch.	Date of the second earthquake (Rev. 8: 5,) May 11,	330	
Millennium.	Period from the rise of the Christian Roman empire denoted by the *second earthquake*, comprising the progress of the Roman Church to ecclesiastical power and glory and its declension into idolatry, terminated at *the fall of the star*, (Rev. 9: 1,) May 10, - - - - -	1330	1000
Bondage.	Period of spiritual bondage in the worship of idols from the fall of the star to the loosing of the "four angels" at the sounding of the sixth trumpet, "*five months*," (Rev. 9 : 10,) terminated, -	1480	150
Progress.	Period of conflict with the four angels, "an hour, and a day, and a month, and a year," terminated in the dissolution of the idolatrous Church,	1871	391 15 days

The genealogy of this Offspring Church at the termination of 300 years from the rise of its parent *Gentile* Church has been shown in the preceding Career.

The Table is a comprehensive exhibition of this Career, in accordance with its sketch given in the sacred text, (Rev. 8th & 9th,) in which only the long Periods are signified and marked, amounting to the whole time of the duration of the Career. The short Period of bondage, 3½ years, (comprehended in the composite Period of 150 years,) and the synchronal Periods of spiritual blindness, and captivity and restoration, all of an idolatrous and antichristian character, (having occurred after the Roman Church had become Antichrist and devoted to idolatry, as will be shown,) lead therefore only to the building up of an idolatrous and antichristian Church, and appear to be unnoticed in the prophetic account. Accordingly, they are about as unimportant in tracing the progress of the seed of Abraham as the history of a pagan people. Yet they lead to a re-invigoration of the Roman Church in the period of its conflict with the "four angels," suddenly risen to power, and will be briefly noticed at their date in the narrative, except the Period of blindness,—undiscovered.

In consequence of the change of the Roman empire from pagan to Christian by Constantine at the date of the change of the seat of government from Rome to Byzantium, (which he called Constantinople from

his own name,) the Church of Rome, to which he had given precedence and the strength of his royal power, became a State institution; and by reason of its descent from the Catholic Church and possession of its faith, the prophecy (Rev. 12,) was fulfilled in its birth and elevation to the throne, called "the throne of God," in like manner as David's throne was called "the throne of the Lord." Its founders contended earnestly against the power of paganism, and for the establishment of the Christian faith, and "overcame the dragon by the blood of the Lamb." It rose by the appointment of God to carry on the ways of his mysterious providence. Its distinguishing office appears to have been to execute retributive justice to the corrupt nations—"to rule all nations with a rod of iron."

Millennium.—The Millennial Period like its correspondent in the Ecclesiastical Career of Israel is composed of two divisions, 541 years and 459 years. In the first division the emperor or civil ruler of Rome was the king of the Church. In 871, the year of its termination, Pope Hadrian II. exercised the first act of sacerdotal sovereignty in commanding Hinkmar, the Bishop of Laon in France, to appear at Rome, and also the king, Charles the Bald, to send Hinkmar to him.* Though Charles at first resented the papal ordinance with marked indignation, he soon after maintained it in consideration of receiving the imperial crown from the pope. The crown which had before this been occasionally imposed by the bishop of Rome, as a ceremony, became from this time his *fief*. The emperor was the avowee or protector of the papacy and the pope the arbitrator of crowns and imperial pope. The bishop of Rome was now spiritual lord of the Roman Church and of kings.—Though he was four or five years in consummating the act of his assumption in 871, yet its date is the date of his rise to sovereignty. His temporal elevation, which is here found in combination with his ecclesiastical advancement, pertains to the Temporal Career.

In the last division of this Period the Roman Church descended into gross idolatry. In the tenth and eleventh centuries, "all worship of God was merged in the worship of saints, and the character of this was such as was to be expected from an uncultivated, immoral and superstitious age. The world was full of relics and miracles, the fruits of pious fraud and pious folly." In the thirteenth century, "the countless legions of the saints everywhere show the love of wonders, and the rude notions of morality which characterize the age. The heathen Saturnalia were annexed by the clergy to the festivals of the church, and a mockery of everything holy allowed under this screen." Auricular confession and the system of indulgences, kindred to them, were also introduced, "which the theologians of the thirteenth century did not scruple to justify on dogmatical grounds. Alexander Hales and Albert Mag-

* Neander's Hist. of the Church, vol. 3, pp. 364—366.

nus invented the doctrine of a THESAURUS SUPERERROGATIONIS PERFECTORUM, (treasure of superfluous good deeds of the *holy* [the dead who had been canonized,]) the *keys* of which were held by the pope. By this means they were enabled to blot out the sins not only of the *living* but of the *dead*, and even of those already in PURGATORY. This doctrine was more fully developed by Thomas Aquinas."*

The Pseudo-Isidorean notion of the Pope, as the universal bishop of the Church, was now carried to the extent before unthought of. The pope was now the vicar of Christ, and such was his supremacy over the laws, that he could give dispensation from their observance, "ante factum" (before the deed.) The doctrine of the infallibility of the pope (the reputed successor of St. Peter,) was now gradually brought forward. The popes laid claim also to new rights, the universal right of ABSOLUTION and DISPENSATION, the exclusive rights of CANONIZATION; and finally, in spite of all opposition, the right of exacting contributions from the churches.†

According to the characteristic of this Career, the operations announced by the first six trumpets, which comprise its Periods, appear to be of an ecclesiastical or spiritual character, the first four of which embraced within this Period, as they do not necessarily come within the plan of this Calendar, and as their figurative language seems to be such as may bear much speculation, will therefcre be passed over here, except by offering a few suggestions upon the symbolic representations under the fourth trumpet, which appear to be an admirable picture of the antichristian and idolatrous dogmas of the Roman Church, stated in the preceding paragraphs,—by viewing the sun, moon, and stars as emblematical of *God, Christ the Mediator, and the ministers* of the several Churches within the Roman empire. By the raising of the pope to *infallibility and head* of the Church, Christ, one of the three persons of the triune God, *a third part of the sun, is smitten;* by the invention of the *treasure* of *superfluous* merits, Christ as our substitute, (one of the three offices of his mediatorship, substitute, priest and intercessor,) *a third part of the moon, is smitten*—by the idolatry and antichristian despotism of the Roman Church, its ministry, *a third part of the stars, is smitten* —the three parts of the stars being those of the Offspring Church, those of the seed of the woman prophesying in sackcloth, and those of the woman in the wilderness. And Christianity is darkened by the power of gross idolatry.

One thousand years having passed from the date of the dedication of Constantinople by Constantine, May 11th, 330, the imperial pope fell—"a star fell from heaven to the earth," Rev. 9: 1. In remark-

* Gieseler's Text Book of Eccl. Hist.
† Gieseler's Text Book, vol 2, pp. 340—.

able fulfillment, an epistle bearing the date of May 10th, 1330, (O.S.) was sent by the Franco-Italian pope John XXII. to Count Boniface for the arrest of the imperial pope, Nicholas V.,* called in Roman history an antipope, yet he was the legitimate incumbent, for he had been raised to the pontificate in accordance with the nomination of the emperor the avowee of the papacy, and John XXII. had been deposed by his order. The arrest was executed, and Nicholas was carried to Avignon with a rope around his neck and died in prison; soon after which the German princes at an electoral diet at Rense annulled the validity of the papal imposition of the crown, by an act which thenceforth became the law of the land. The bugbear which had existed in the infatuated world, that a crown without the confirmation of the pope was untenable, exploded, *and Peter's reputed successor, who had nearly reached the long contested pinnacle of superiority to the emperor, was now but a dependent of the French king.* Yet this was not the end of infatuation.

Bondage.—The bishop of Rome from this date, May 10th, 1330, though without crowns to bestow, was still pope, and retained the keys *given* to the papacy in the thirteenth century as before shown, enabling him to unlock the "*treasury of supererogation*," and thereby blot out the sins not only of the living, but the dead, even those in Purgatory.† "To him was given the key of the pit of the abyss," (Rev. 9: 1, literally rendered,) which appears to be the key of the *pit* of the *world of the departed*, or of things that *have been* and have *disappeared.* "And he opened the *pit* of the abyss,"‡ (v. 2,) the *great furnace* of punishment, *purgatory*, according to Roman theology, and by the smoke of the *pit*, (not the smoke of the abyss,) he terrified the world, which he enslaved in chains of oppressive spiritual bondage. By an adroit use of the revelations of this smoke, (the bugbears of the priest,) disclosing the history and state of the wicked dead, he carried on a system of horrors by the appliance of stringent penal statutes, punishments and penances, which, like the destructive locusts in the field, preyed upon the peace, happiness and estates of the deluded multitudes in that age of superstition.

The ordinances of the reputed vicar of the Lamb, clothed with the power of despotism by which they were enforced, seem to be fitly symbolized by the grotesque "*shapes*" or appearances of the locusts, (Rev. 9,) representing the strange combination of the *spirit* of the war horse, the *ruling* of man, the *gentleness* of woman, the *fierceness* of the lion and the evil *sequel* to the victims of such a system.

The historical records of that age abound in *kindred* terrors.

* Fleurii Hist. Ecc. John XXII., p. 380.

† See 24th page.

‡ The Greek phrase here rendered "pit of the abyss," is found only in these two verses in the Apocalypse. *Abyss* simply is the literal translation of the term rendered "bottomless pit" elsewhere in the English Bible. The king of the locusts was the "angel of the abyss,"—in accordance with the system of Romanism.

The trade of the priests in indulgences which was systemized in the beginning of this Period, is unequaled in enormity. "To regulate this traffic," says D'Aubigne, "they invented, probably in the pontificate of John XXII.,* the celebrated and scandalous tax for indulgences, of which more than forty editions are now extant; a mind of the least delicacy would be shocked at the repetition of the horrors therein contained.—Incest was to cost, if not detected, five groschen, if known or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery, perjury, &c."†

The images of saints were everywhere, and relics, supposed to be animated with the spirit of the dead, found a lodgment in almost every dwelling and terrified its occupants. At the termination of 146½ years and a month from the epoch of this Period, the Roman Church appears to have reached its maximum point in saint-worship, and to have found relief by the elevation of the virgin Mary to an order of divinity. On the first of March, 1476, a constitution was published by pope Sixtus IV. to settle the long disputed question concerning the Virgin; in which he offered extraordinary indulgences to all who would celebrate the festival of the immaculate conception of the Virgin. This was immediately ratified with great rejoicing by an assemblage of the people on the appointed day, which was its first celebration by the Roman Church, according to Fleury.‡ This appears to have taken place on the 8th of December, as that is the date of the celebration of the immaculate conception according to the Calendar of the Roman Church. By this event their first Period of bondage in spiritual idolatry, 146½ years, was terminated; and they found in the Virgin an intercessor other than Christ, (whom they regarded as a *stern judge*, says Myconius, a writer of the Reformation,) and they glorified her as "*the real controller of all events—and the Ave Maria became the favorite prayer.*"§ Accordingly, the Roman Church is now fully gone over to idolatry, has blotted out Christianity, and appears to be fully Antichrist.

The remaining Period of spiritual bondage of like character which followed, 3½ years, by the power of the papacy, completes the whole time of the *power of the locusts*—"their power was to hurt men five months," (Rev. 9: 10,) which being thirty days to the month, and a day for a year, was 150 years, and terminated A. D. 1480.

Progress.—The power of the locusts to hurt men has terminated, not in the end of their power to hold men in spiritual darkness, but in the consummation of a system of idolatry, remaining unchanged (in which the Roman Church glories,) to the end of their Career. This Church

* Pope at the epoch of this Period.

† D'Aubigne, vol. 1, p. 38.

‡ Summo jubilo praeseus Sixti iv. Constitutio ab omnibus recepta fuit, estque de festo immaculatæ Conceptionis omnium prima quam ab Ecclesia Romana conditam fuisse novimus.—Fleurii His. Ec. Tom. 29, p. 557.

§ Gieseler vol. 3, p 315.

now (A. D. 1480,) comes into conflict with the "four angels* bound *at (epi)*† the great river Euphrates." This figurative expression of the locality of the "four angels," evidently signifies their Period in captivity (like that of the typical Period of the Jews in captivity at the Euphrates,) which will be considered in its proper place, in the second Career of the Christian Church. The "four angels," who now come into ecclesiastical hostility with the Roman Church, are "loosed," not *from* their captivity but *in* it, so that they carry on the cause of the gospel. Here there is an exposition of the synchronism of the Periods of captivity in the Christian era with the early part of the Periods of Progress. The Period of captivity, by reason of its becoming a period of ecclesiastical action by the loosing of the angels, *is therefore a component part of the progressive Period.* "The four angels," who then consisted of the *Hussite* and *Waldensian* Churches, (which became united in 1480,) and the Scriptures (which they translated and published early in this Period,)‡ were "*loosed*" in the year 1480 by a treaty of the humane Uladislaus, king of Bohemia, with the Utraquists.§ Consequently, the Hussite Church, (which had been banished by the papal party,) removed from their seclusion, (in the woods,) and settled in the towns of Bohemia and Moravia. Then commenced the Period of the progress of evangelical truth. In the year 1500 there were two hundred congregations of the Bohemian or Hussite Church in Bohemia and Moravia. In 1517 Luther appeared.

Captivity and Renovation.—The epoch of the Captivity of the Roman Church, (under the oppression of the pope, who in the time of this Career is the oppressor of his own flock as well as of the evangelical people,) occurred also in 1480. By uniting politics with their spiritual power in this Period, the popes raised armies, seized upon several principalities, made themselves kings of the states of the Church in Italy, and thereby founded a formidable power in the papacy. "Formerly," says Macchiavel, "no baron was so insignificant as not to despise the papal power; now a king of France stands in awe of him." The Babylonian character of the papacy was fully developed in this Period in that of the monsters who occupied the pontificate, under whom the spiritual bondage of their votaries like that of the preceding Period was continued. Following this the Roman Church became renovated by the formation and establishment of its Creed, known in general by the name of *Popery*, consisting of the profession of faith drawn up by the Council of Trent, which was assembled for the purpose of reform by Julius III.‖ A. D. 1550, and continued its sessions until 1563—together with the creed of Pius IV., containing a summary of the principal heads of the

* See 17th page.
† Literally rendered.
‡ In the year 1500 the Hussites had three printing presses in Bohemia and Moravia.
§ Gieseler Vol. 3, p. 371, note.
‖ Rees' Cyclopedia.

Roman religion. Of the pontificate of Pius V., the confirmer of this system, says Ranke, "the ordinances of the Council of Trent had everywhere gained a living power; all the bishops swore to the *Professio Fidei*, in which is embodied the substance of the dogmatic rules of the council, and pope Pius published the Roman catechism in which these are still more fully developed."* He died in 1572, just after the termination of 91 years from the epoch of the Period of captivity, and Popery, (an idolatrous temple,) has remained to this day as he left it.

The Church of Rome, (though much abridged in its magnitude by the "four angels,") was now comparatively restored by its renovation and the acquirement of temporal power by the papacy in Italy. Says Ranke, "with new and collected strength catholicism now advanced to the conflict with the protestant world. The pope was not only able to unite the strength of the other catholic powers for one common effort, but he had a territory of his own sufficiently powerful to contribute materially to its success."† From this time the Church of Rome makes advances, yet she loses ground—she increases in bulk, yet she loses power; and her Ecclesiastical organization, "*the third part of men*,"‡ must fall under the accumulating pressure of the four angels, "*who are prepared for an hour and a day and a month and a year*," which by computation (360 days for the year, 30 days for the month, and a day for a year,) is 391 years and 15 days, and terminates A. D. 1871, on about the 6th of June, if the date of the letter of John XXII., May 10th 1330, (old style,) for the arrest of Nicholas V., is the exact date of the fall of the imperial pope.

Note.—The action of the late council at Rome upon the subject of the immaculate Conception appears to have been, according to the report of the bishops, only a new explanation of a doctrine before received by the pious.

* Ranke's History of the Popes, Vol. 1, p. 226.
† Ranke's History of the Popes, Vol. 1, p. 231.
‡ Human society consists of three component societies, *the popular, the political and the ecclesiastical.*

	TABLE.		A. D.	Years
Epoch.	Date of the second earthquake, (Rev. 8 : 5,) May 11th, - - - - - - - - -		330	
Bondage.	Period of the political bondage of Rome from the date of the second earthquake to the extinction of the western Roman empire, A.D. 476, - - -	146½ yrs.		
	Period of oppression by a barbarian king, terminated A.D. 480, - - -	3½ yrs.		150
	Period of perplexity 40 years, undiscovered.			
Captivity.	Period of barbarian captivity from the end of the Periods of bondage, (A. D. 480,) terminated by the intervention of Justinian, A.D. 550, - - - -	70 yrs.		
Renovation.	Period of the construction and establishment of the Roman law, (the political temple) by Justinian, terminated A. D. 571, - - - - - - -	21 yrs.		
	Sum, - -	91 yrs.		
Progress.	Period Progressive, succeeding the Periods of bondage—terminated at the date of the assumption of sovereignty by Hadrian II., - -		871	391
Millennium.	Period from the date of the assumption of sovereignty by Hadrian II., to the dissolution of the Roman Church, - - - - -		1871	1000

Bondage.—By the removal of the seat of government from Rome to Constantinople, Italy became a western province of the Byzantine dynasty, and the Church and people of Rome became politically the subjects of an eastern power. Constantine abolished the constitution of the Roman empire, vested all power in the imperial throne, and established a galling system of taxation. From the division by Theodosius the western provinces became the western Roman empire, and so continued under the yoke of some foreign prince or conqueror until its extinction, A. D. 476, by Odoacer who assumed the title of King of Italy, 146½ years from the removal of Constantine, constituting the first Period of bondage. The reign of Odoacer was cruelly oppressive and became but little relaxed during its earlier years, the first 3½ years of which appear to be

denoted as the short Period of bondage completing the specified time, 150 years—terminating A. D. 480.

Captivity.—The condition of Rome A. D. 480 remained unchanged, the termination of its Periods of bondage being the epoch of its Period of Captivity, which was of like character, in which it continued under the dominion of barbarian and Arian kings until its termination A. D. 550, when it was delivered from the captivity of the Gothic kingdom by Justinian, the Byzantine emperor, at the importunity of pope Vigilius and a patrician of Rome who had been sent to him by the people of Rome for aid, (A. D. 549,) and "*adjured him in the name of God and the people to resume the conquest and deliverance of Italy.*"*

Renovation.—In the subsequent Period of 21 years the Roman code of law, known as "*the Justinian Code,*" was constructed and established in Italy by its deliverer and his successor. At the termination of this Period, A. D. 571, the Lombards established their kingdom in Italy, and the emperor irretrievably lost his western provinces; but his world-renowned edifice stood unshaken by his defeat. The city of Rome remained under the government of his exarch for several years, and Roman jurisprudence became extended throughout Christendom and prevailed until the Reformation, about a thousand years.

Millennium.—First division, 459 years, from the date of the assumption of political sovereignty by Hadrian II. in commanding Hinkmar to Rome, to the date of the fall of the imperial pope, A. D. 1330.† In this division the bishop of Rome rose to the exalted power before alluded to of arbitrating crowns; and further than this, he aimed at absolute dominion in the affairs of both Church and State, and nearly attained to it before its termination. The second division, 541 years, now drawing near to its close, exhibits an immense loss to the Church of Rome, and indicates its temporal dissolution at the termination of the Period, A. D. 1871.

* Gibbon Vol. 4, p. 265.
† See Ecclesiastical Career.

THIRD ADMINISTRATION.*

CHRISTIAN CHURCH.

SECOND CAREER.

	TABLE.	Dates.	Periods.	
		A. D.	Years.	Years.
Epoch.	Date of the fall of the star, (Rev. 9: 1,) May 10th	1330		
Bondage.	Period of malignant hostility of "*the beast*" to the two witnesses after the end of their prophecy, (Rev. 11: 7,)—from the date of the fall of the star to the consummation of Antichrist,	1476	146½	150
	Period of the death of the two witnesses, "*three days and a half*," (Rev. 11: 9,) terminated at their resurrection,	1480	3½	
Darkness.	Period of twilight from the date of the perfection of Antichrist, (A.D. 1476,) to the appearance of Luther,	1516	40	
Captivity.	Period of the captivity of the two witnesses, (the four angels loosed, Rev. 9: 15,) from the date of their resurrection, (A. D. 1480,) to the epoch of reform by Edward VI. king of England,	1550	70	
Restoration.	Period of reform and establishment of the orthodox Creed terminated and confirmed by Elizabeth,	1571	21	
	Sum,		91	
Progress.	Period of evangelical reformation from the resurrection of the two witnesses, A. D. 1480, (the epoch of the ecclesiastical action of the four angels, Rev. 9: 15,) to the date of the dissolution of the Roman Church, and epoch of the reign of Christ, (Rev. 20: 4,)—*an hour and a day and a month and a year*, (Rev. 9: 15,) terminated	1871		391 15 days
Millennium.	Period of the reign of Christ, (Rev. 20: 4,) terminated	2871		1000

The remnant of the seed of the woman, who have inculcated "*the testimony of Jesus Christ*" and withstood the power of the dragon throughout the Millennial Period of the first Career, now appear, (A. D. 1330,) with "*the seal of God*" upon their foreheads (Rev. 9: 4,) designating their constancy, and open a *second* Career of the Christian Church.

* Order of the Periods according to the Formula on 13th page.

Bondage.—This Period, synchronized with the Period of "*five months*" (Rev. 9: 5,) appears to be signified by the hostility of the beast in the exposition, (Rev. 11: 7.) An immediate change in the condition of the remnant of the seed of the woman is not conspicuous in their history; but as the Period advances the enmity of the Roman Church becomes malignant and surfeited with rage. At the epoch of this Career they were in general known by the name of Lollards, a term of reproach. At a subsequent date, a branch of them who appeared in England were called Wickliffites, from the name of Wickliffe, who flourished before the middle of this Period, a bright luminary in the cause of the gospel, for their inculcation of which, and especially for their use of the translation of the Bible by him, they were violently persecuted by the Roman priesthood. His writings were transmitted to Bohemia through the instrumentality of queen Anne and a Bohemian nobleman which led to the conversion of John Huss, an eminent professor in the University of Prague. Through the power of his preaching, (for which he suffered martyrdom by the celebrated council of Constance,) great numbers adopted the faith of the gospel and formed a powerful party which contended for the use of the cup by the laity in the sacrament of the Lord's Supper. A sanguinary war followed under the command of Ziska and Procopius on the part of the Hussites, which raged furiously for thirteen years. They effected several brilliant victories over the imperial forces, after which a treaty of peace was made granting them the use of the cup and its administration in their own language. By this event the Hussites became by the law of the land an *organized* Church. This state of things however was of short continuance. There were two parties of the Hussites—the Calixtines and the genuine followers of Huss. The true Hussites desired, besides the scriptural celebration of the sacrament, a real reformation of the Church. The Calixtines, who were satisfied with the liberty of the cup and the administration of the ordinance in their own language, and in other respects resembled the papists, were induced by their artifices to persecute the other party, "who, after a long series of military confusion," says Milner, "found themselves still a persecuted body of men, and those of them who had been inclined to have recourse to the sword, were gradually convinced that patient faith and perseverance in prayer are the proper arms of a christian soldier. Never indeed was there a more striking instance of the inefficiency of carnal weapons in defending the Church of Christ."* By the intrigues of the council of Basle, at a later day, they became much enfeebled. Says Milner again, "the persecutions now took a different turn; the Hussites were no longer tortured, but were driven out of the country; whence they were obliged to hide themselves in mountains and woods, and to live in the wilderness. In this situation

* Milner's Church History.

in the year 1467, they came to a resolution *to form a church among themselves and to appoint their own ministers.*"

This people remained several years in their seclusion from the world, where they were obliged to deny themselves the use of fires in the daytime lest their smoke should disclose their location. Yet they had spiritual life in the world so long as their *allies the Scriptures* held any vitality among men.

It has been shown in the Ecclesiastical Career of the Roman Church, that she became fully antichrist by her ratification "summo jubilo" (*with extreme rejoicing,*) of the constitution of Pope John XXII., at the festival of the conception, Dec. 8, 1476, whereby she adopted the virgin Mary as her intercessor, regarding Christ as a stern judge. By this act of the Roman Church, Christianity was blotted out. The witnesses were now slain. At this date they issued from their first Period of bondage at the termination of its time, 146½ years, and entered the bondage of "Sodom and Egypt" (Rev. 11: 8,) in a lifeless condition—they were dead—*the Hussite Church suppressed, and the Scriptures bereft of vitality;* yet not buried, not "*put in graves,*" for the Church, though ecclesiastically dead, required to be guarded in its seclusion to prevent *its action*—and the Scriptures, though deprived of public power, were yet preserved in the cloisters of the priesthood:—though their suppressors worshipped idols and not Christ, yet they retained his name—though they had become antichrist and martyred Christianity, yet they preserved *its carcase.* In the year 1480, the termination of the Period of 3½ years, the Bohemian Church in the wilderness "received a great increase of their numbers from the accession of Waldensian refugees, who escaped out of Austria, where Stephen, the last bishop of the Waldensees in that Province, was burnt alive"*—and relief came also by way of the treaty of Uladislaus before mentioned, with the Utraquists,† by which the Hussite Church was again recognized by the law of the land. There appears to have been fulfilled the words of the text (Rev. 11: 11,) "*after three days and a half the spirit of life from God entered into them, and they stood upon their feet.*"—Thus terminated the bondage of those who had the "*seal of God*" in their foreheads (Rev. 9: 5,) contemporaneous with the Ecclesiastical bondage of the Roman Church, "*five months,*" which being thirty days for a month, and a day for a year, is 150 years. In connection with these events, "the woman in the wilderness" (in whose communion were the Waldensian *refugees* above mentioned,) attained an *eminence*, which appears to be signified by her position on mount Zion," Rev. 14: 1.

DARKNESS.—The new Church soon after the favorable action of the king in 1480 came out of the wilderness and flourished for several years, yet by reason of persecution they dwindled in the latter part of this

* Milner's Church History.
† See page 27.

Period. Though they possessed and enjoyed the faith of the gospel, yet, amidst the gross darkness which surrounded them, their pilgrimage appears not to have been lightened by the meridian splendor of the sun of righteousness, and they remained obscure and exposed to the skill and persecution of their enemies for 40 years from the end of their first Period of bondage in 1476.

In the year 1516, Luther, the Joshua of the protestant Church, appeared and made known to the chapters in his circuit the doctrine of "*justification by faith.*" In 1517 he preached it at court and opened the effulgence of the gospel to the nations of Europe. In him is seen the joint leader of Israel and reformer of Christendom.

Captivity, Restoration, and Progress.—At the termination of the Period of Bondage (A. D. 1480,) the epoch of the Periods of captivity and progress, the "four angels" according to the Apocalypse appear to have been "loosed" *in* their captivity *at the great river Euphrates.* In a few years after the appearance of Luther, the Evangelical Church received the support of princes and numerous adherents. "There was a great earthquake"—*a shaking of the nations.* "The tenth part of the city fell"—perhaps Germany, one of the ten Kingdoms, (Rev. 17 : 12,) which fell from the support of Rome, A. D. 1552, before the army of Maurice of Saxony.

Henry VIII. became providentially instrumental of the introduction of protestantism into England. His hostility to the pope because he refused him a sentence of divorce from Catherine his queen, which prompted him to separate the English Church from Rome, and make himself its head, savored not of favor to the protestant religion, for he was hostile to Luther and the Reformation. By his course however he undermined the walls of Babylon, as did Cyrus his prototype, and led the way to the glorious events which followed his death. His people leaned strongly towards the new doctrines, and his youthful son and successor, Edward VI., through Warwick the protector, strenuously put into force the power of the crown, (like young Josiah his prototype in Israel,) *for the purging of England from Roman idolatry.* Luther died in 1546, Calvin the doctor of the Reformation had appeared and sys tematized its doctrines, Edward fully espoused its cause, and his council revised the English liturgy and embodied in it *the doctrines of faith* as professed by the reformers, which became legalized by an act of parliament in the year 1550, the date of the termination of the Captivity of the Evangelical Church, and the epoch of the rebuilding of *the temple of the Christian faith.* "Geneva," says Mosheim, "was acknowledged as a sister Church ; and the theological system there established by Calvin was adopted and rendered the public rule of faith in England."

The power and influence of England rendered a greater degree of strength and safety to the protestants in other parts of Europe—kings raised the standard of the cross, and "the kingdoms of this world be-

came the kingdoms of our Lord and of his Christ,"—*prospectively* in part, exactly as the kingdoms of Canaan became the kingdoms of Israel by the promise of God when Israel entered upon the conquest of those nations.

In Calvin is seen the chief builder of the temple, the Zerubbabel of the modern Israel—"the theologian of the Reformation," says Melancthon—"the doctor of the Reformation," says D'Aubigne—"the most exalted character since the days of the apostles," says Scalinger. Yet his name is often traduced.

It is said that Calvin instigated the punishment of Servetus by death for heresy. But it appears from the notes in Murdock's Mosheim, that though he had caused his arrest for the alleged crime of heresy and blasphemy, yet that he and others of the clergy of Geneva conceded with the court not to punish him with death. The case seems to be that an old law of the empire existed for the punishment of heresy, that it was sanctioned by public opinion, (there having as yet been no issue between the Protestants and Romans upon that subject, except as to what constituted heresy,) and that the Presbyterian ministry of Geneva opposed the punishment of Servetus by death who had been arrested upon the complaint of Calvin. The court however would not yield. It appears also that Servetus had given Calvin cause of offense by opprobrious accusations against him as a minister of the gospel:—to what extent he may have been culpable in this respect depends upon the aggravation of the offence, which cannot perhaps be understood at this day. In view of the melancholy event, it should not be forgotten that Calvin's course was vindicated by the mildest men of that day—by Melancthon in particular, who wrote a letter to Geneva to express his approbation.* Nevertheless, far be it from the admirers of the great and the good to draw a veil over their errors. A true statement of the affair seems to be, that the conduct of Servetus was reprehensible, that Calvin made more account of it than was justifiable, and that the State alone was responsible for the fatal result. The refinement of the Church at a later age of its Period of progress ought not to be looked for in those turbulent times when it had just emerged from Rome.

Perhaps the most remarkable instance of obloquy in repute at this day, is the imputation to Calvin of the doctrine of the damnation of infants, as he appears to have been the first writer of celebrity in modern times in support of their salvation. In his article upon "Pedobaptism," in his "Institutes," he says respecting the passage in the 19th chapter of Matthew, "*of such is the kingdom of heaven*," that the expression "*of such*" clearly shows *that infants themselves*, and those like them, are intended." Again, in his controversy with Servetus and the Anabaptists, in which he had adduced as an instance of regeneration in infancy the sanctification of John the Baptist, he says, "nor can they gain any ad-

* Murdock's Mosheim and Rees' Cyclopedia.

vantage by their frivolous evasion, that this was only a single case, which does not justify the conclusion *that the Lord generally acts in this manner with infants.*" Where he speaks of the salvation of "some" in another passage, he has reference to the additional testimony there is in favor of the salvation of the children of believers.

In closing this digression, to render a tribute of justice to the memory of him who has given shape to the Protestant Church in spiritual things, it seems proper to recognize his devotion to the cause of truth of his great qualifications, which appear in the surpassing force of his diction and acumen of thought, his accuracy and power of argument, and the profoundness of his erudition. "He was at twenty-two years of age," says Scaliger, "the greatest scholar in Europe." His voluminous writings, and the unequaled and almost incredible number of his valuable public and theological services, evince the untiring energies and exalted character of *the theologian of the Reformation.*

There was a unity of faith in the churches of the Reformation. Except in the matter of Christ's presence in the Lord's supper, the reformers concurred in the same fundamental doctrines, *the lost condition of man by the fall, and the way of salvation by the election, predestination and purpose of God and renewing of the Holy Spirit, through the atonement effected by the vicarious sacrifice of Jesus Christ.* These principles, as held by Calvin, were in like manner professed by Luther, as appears particularly in his answer to Erasmus entitled "DeServo Arbitrio;"—and were essentially supported by the Protestant Churches in general.

At the death of Edward VI. (A. D. 1553,) the enemies of the Church rose, as did the Samaritans of old, and made a strong effort to put a stop to its progress. Queen Mary, in a bloody reign, endeavored to restore the Roman religion in England, but failed. During the reign of Elizabeth, her successor, there was a combination of the Roman Catholic powers on the continent to carry out the scheme of the French and Spanish courts to overthrow the protestant religion. Says Hume, "no less than a total and universal extermination of the protestants by fire and sword was concocted by Philip and Catherine de Medicis."

Elizabeth, in view of the threatening array of hostility, put forth her strength and exercised a vigorous authority in both houses of parliament. In the year 1571 she caused the passage of a statute, that "whosoever by bulls should publish absolutions or other rescripts of the pope, or should by means of them reconcile any man to the Church of Rome, such offender, as well as those who were reconciled, should be guilty of treason. The penalty of a *premunire* was imposed on every one who imported any Agnus Dei, Crucifix or such other implement of superstition, consecrated by the pope."* At the same session of parliament, the termination of 21 years from the revisal of the liturgy by Edward VI.,

* Hume's History of England.

the liturgy was again revised, reduced to thirty-nine articles retaining *the Evangelical Faith*, and *ratified* by the Queen. Thus England was purged from the idolatry of Rome, and *the temple* of the Protestant Church "*opened*," (Rev. 11 : 19.)

England was now regarded by the emperor and pope as the citadel and bulwark of the protestant religion. Says Hume upon succeeding events, "Elizabeth was now sensible of the dangerous situation in which she now stood. In the massacre of Paris" (A. D. 1572,) "she saw the result of that general conspiracy" (above mentioned,) "for the extermination of the protestants; and she knew that she herself, as the *head and protectress of the new religion*, was exposed to the utmost fury and resentment of the Catholics."*

Ninety-one years of the Progressive Period, (the Periods of captivity and restoration,) have passed since the resurrection of the witnesses in the wilderness of Bohemia in 1480, leaving a balance of 300 years for the completion of their work preparatory to their regal state, the millennium of the Christian Church in this Career. In this short space of time they have made large conquests in Europe. The mightiest kings have been humbled, and many nations converted to Protestantism. The three Scandinavian kingdoms, Sweden, Norway and Denmark, and two British kingdoms, England and Scotland, (all outside the Roman empire, according to Macchiavel,) have become protestant. Within the empire, France wavers in convulsion, and Germany, a *tenth part* of the empire, has fallen.

In the plan of this Career in the Apocalypse as in that of the first, *two associated churches* come to view after the completion of the temple. The old church (Israel) first appears, having its numeral appellation of 144 thousand, (Rev. 14,)—(the scene having been changed and the Roman Church exhibited in the 12th and 13th chapters in the Apocalyptic drama.) This Church (the woman in the wilderness,) having passed through a Career and entered upon another in faithful devotion to God, bears upon the foreheads of its adherents the mark of long-tried fidelity and designation of its constancy. The Gentile Church (the second in order,) next appears, those who had "gotten the victory over the beast," (Rev. 15.) In this Career the offices of the two Churches are changed. The Period of bondage is accomplished, not by Israel as before, but by the Gentile Church, to whom the Careers pertain according to the exchange, (page 18th,) and the gospel is published to all the nations, and opposition to the gospel removed by virtue of the title of Israel to the world. As before stated, these two Churches and the scriptures appear to be the "four angels" whose Progressive Period is symbolically related in the 9th chapter—prepared for an hour and a day, and a month and a year, 391 years and 15 days. In the second prophecy, the particular

* Hume's History of England.

events of this Period during the synchronal Periods of captivity and restoration, which are found above, are sketched in the 11th chapter. An account of the particular *instrumentalities* in this Period is given in the 14th, 15th and 16th chapters.

Accordingly, the epoch of the operations of the two Churches detailed in the last mentioned three chapters is 1480, the date of the connection of the two Churches, of the position of the "woman in the wilderness" on "mount Zion," and the *loosing* of the "four angels," as appears from their history before cited, (page 33d.) The instrumentalities of the Church were feeble until the end of the Period of darkness, 40 years. There were no "sons of thunder" until the Lutheran reformation commenced in 1517. The work of reform being the work of Israel, all the reformers therefore, represented by the three angel preachers and two political powers, are found connected with and rising from her, in the 14th chapter, in which she appears under the appellation of "144 thousand," *her numeral name.* As there have not been three descriptions of preachers, each separately engaged in but one of the offices of the first three angels, it appears that they denote three general characteristics of the preaching of this Period. These characteristics are of a *spiritual and political* character—comprising the inculcation of the gospel, the denunciation of Babylon and the condemnation of the adherents of the "beast" in the presence of the holy angels and the Lamb. To the first, the early reformers directed their efforts with great zeal. Luther gave the Bible to the people of Germany in their own language and trumpeted gospel truth upon the four winds. Calvin engaged in this enterprise upon a large scale. He advocated an ecclesiastical system which allows no rank or ecclesiastical power in the ministry, and was instrumental in the establishment of an institute in Geneva, having for its purpose the universal dissemination of Christian knowledge according to the faith and practice of the Presbyterian Church. "The views and projects of this great man," says Mosheim, "were grand and extensive. He laid a scheme of sending forth from this little republic the succors and ministers that were to promote and propagate the protestant cause through the most distant nations." In the 17th and 18th centuries some advance was made in extending the circulation of the scriptures. In the 19th century a great work has been done, and most of the nations and tribes of the earth may now read the bible in their own language. The fulfillment of the offices of the last two angel preachers by the evangelical ministry in this Period is well known and therefore requires no remarks. The great prince, known by the appellation of "*the head of the Church,*" and recognized by Christendom as the chief supporter of the Protestant religion, who has extended the power of the British throne to all quarters, from the reign of Elizabeth to this day, in support of the doctrines of the Reformation, appears to be designated by the regal re-

former (Rev. 14: 14.) The other angel having a sickle may be found perhaps in German history—time will show. The end of his commission appears to be the subversion of the papal states in Italy, which cover a space of 1600 furlongs, at the termination of this Period A. D. 1871.

The appearance of the seceding Gentile Church, "those who had gotten the victory over the beast" (Rev. 15,) at the date of their deliverance from bondage (A. D. 1480,) is indicated by their singing the song of Moses,—signifying by the type the termination of a Period of bondage. "The temple of the tabernacle of the testimony" is perhaps typified by the tabernacle of the Lord, which the children of Israel erected soon after their exit from bondage. The seven plagues, which follow, come not necessarily within the plan of this work, seem to require much historical as well as scriptural qualification to solve them, and will therefore be passed over here with the single remark, that they clearly come within the operations of the "four angels" in the 9th chapter, "prepared for an hour and a day, and a month and a year"—terminating according to previous computation in 1871.

Millennium.—Accordingly, the Ecclesiastical Millennium of the Protestant Church, *the reign of Christ a thousand years* (Rev. 20: 4,) will terminate in the year of our Lord 2871.

PURITAN CHURCH.

ECCLESIASTICAL CAREER.

Genealogy and Mission.—*The remnant of the seed of the woman,* which has been treated of in preceding Careers as a Church, though not in form as such until the fourteenth century, and which appears under the appellation of *those men who had the seal of God in their foreheads* (Rev. 9: 4,) at the opening of the second Career of the Christian Church, must be regarded according to the developments as a new Church at that date. Before this they acted as a *delegated body.* From this epoch, though still pursuing the cause of the two witnesses, yet they appear as an *independent body* in the prosecution of their own Career, and entitled, from their primitive character, to an Offspring invested with ecclesiastical and political properties at the termination of 300 years from the date of their epoch as a new Church, May 10, 1330, (O. S.)

On the 12th of June, 1630, (N. S.) (less than a month from the expiration of the Period denoting the rise of the Offspring Church,) the Massachusetts Colony, called "*the Governor and Company of Massachusetts' Bay,*" arrived at Salem with a Colonial charter from the king of England. "Before this company sailed from England, April 1630," says Bradford, "they addressed a letter signed by Winthrop [their governor,] Saltonstall, Johnson, Dudley, Phillips, Coddington, and others, to their brethren of the Episcopal Church, in which they acknowledge the church of England as their mother, blessing God for their birth and education as Englishmen, expressing christian charity for all the pious and good of that community, and desiring their prayers for the success of the enterprise in which they had engaged."* The Massachusetts' Colony is therefore identified as the Offspring Church of 1630, the protestant Church, from which it is lineally descended, having been found to be a continuation of "*those who had the seal of God in their foreheads,*" (or of the "woman clothed with the sun.") This Church then is the nucleus of the American Church, designated (according to the established course of things,) to accomplish the associated Ecclesiastical and Temporal Careers of this Administration, and eventually to give external form to the Protestant Church at large, of which it is a part. Though it is at this time ecclesiastically distinct, yet, spiritually, it is connected with all other churches of the same faith—holding to the same fundamental principles of salvation:—and with such it co-operates in prosecuting the enterprises of this Career, most of which have not become history.

Millennium.—The "King" and "Bishop" of this Church, to whom alone they acknowledge spiritual allegiance, is "the Lord of heaven."

* Bradford's History of Massachusetts.

At an expense of the sacrifice of much worldly interest they emigrated to the American wilderness to enjoy liberty in the worship of God. In this " place of refuge" they providently guarded their seclusion from the world by legal enactments, excluding innovators from sects whose history in Europe exhibited them as disturbers of the peace of Christian society, and on account of whom they had left the old world, braved sea and climate, and lost by death hundreds of their numbers. Yet, strange to say, they soon found that fines, imprisonments, banishment and even death, were not preventives of intrusion.

" Their treatment of Anne Hutchinson was, indeed, unjustifiable.— The severity of their magistracy to the Quakers (who franticly sought for death,) was soon stayed by the opposing voice of the people, who did not relish sanguinary proceedings against unequal offenses.

Their extensive moral and religious enterprises have pervaded the nation, made the world better, and laid a foundation upon which they may contribute greatly towards the elevation and spiritual good of man in subsequent time. Their rapid progress during the first *fourth* of this Period foreshadows the typical developments of their future glory.

	TABULAR VIEW OF THE EARLY PERIODS.	Dates.	Periods.	
		A.D.	Yrs.	Yrs.
Epoch.	Date of the arrival of the Massachusetts' Colony at Salem, June - - - - -	1630		
Bondage.	Period of bondage to the crown of England from the date of the arrival at Salem to the date of the battle at Trenton—resulting in the defeat of the British army by General Washington, and their retreat into winter quarters, December, - - - - -	1776	146½	
	Period of military oppression, terminated at the date of the acquisition of essential aid from France, consisting of a naval fleet bearing six thousand troops and large supplies under the command of Rochambeau, July, - - - - - - - -	1780	3½	150
Perplexity.	Period of national trials and perplexities from the date of the battle of Trenton, December, 1776, to the date of the assembling of Congress in the last year of the administration of President Madison, December,	1816	40	
Captivity.	Period of political *inferiority to the slave States* from the date of the adoption of the State Constitution of Massachusetts (June 1780,) to the date of the advocacy of the admission of California, as a free State, by President Taylor and both houses of Congress, in the summer of the year - - - -	1850	70	
Reform.	Period of political reform from the date of the *ascendant of Americanism* (1850,) to the completion of the temple of Liberty, -	1871	21	91

The Reformation in Europe by the Christian Church being only of an *ecclesiastical* character, the forms of civil government, though modified by the influence of Christianity, have remained as they were. Hence, by the union of State with the Church, which has to a great extent prevailed and embarrassed it, the intolerance (of the State—rather than the Church,) in the seventeenth century occasioned the emigration of the Puritans to America.

To this Offspring Church pertains the office of effecting the political reformation of the world.

Bondage.—Early in this Period the Massachusetts' Colony became strengthened by confederation.

"No restriction was placed upon them except that contained in the Charter, that no laws should be made repugnant to the laws of England;

and this was construed very liberally, to mean that no part of the English law was in force there till it was expressly re-enacted. At first the magistrates governed without any rule than their own sense of right and their interpretation of the law of God. But the people becoming jealous of so large a discretion, a code, or 'Body of Liberties,' was established, consisting of one hundred articles, drawn up with singular brevity and clearness, embracing many of the best and most liberal provisions of the English Common Law, and, in some respects, in advance both of English and American law at the present day. This code became the basis of legislation, not only in Massachusetts, but throughout New England, the other colonies adopting many of its most important provisions."*

From the first, the sentiments of this people strongly inclined to Republicanism. By confederations and alliances they extended their influence and became a leading power, especially in New England. Throughout the colonies the spirit of liberty seems to have had a spontaneous growth. Ultimately the measures of the British ministry became intolerable, the Declaration of Independence by the thirteen United States followed, and the battle at Trenton in December, 1776, marks the separation of the colonies from England by the decisive victory of the American arms, the termination of the first Period of bondage, 146½ years.—Another victory by Washington immediately followed, at Princeton, at the close of which (early in January,) both armies retired to winter quarters. In just 3½ years from this date, (July 10, 1780,) the French fleet under the command of Rochambeau arrived, from the accession of which, their Period of oppression, *by a superior power*, was terminated.

Note.—New England, now populated by the segregation of Puritans (from whom proceeds this Career,) is involved by alliance with the Confederated American States, and her Careers are now emphatically American. The Declaration of Independence, which issued from the first period of bondage, is the ruling director in this Career, like Moses, or Christ, or the "two prophets," in their Careers, at the terminations of the corresponding Periods of which they appeared.

Perplexity.—To the national trials characterizing this Period, consisting in general of political strife in settling the character and measures of the government, frequent wars with the Indian tribes, trouble with France, war with Algiers, war with Tripoli, and a second fratricidal war with England;—to these there came a general termination at the close of this Period, occasioning the following noticeable allusion in the message of President Madison to Congress in the month of December 1816:—

"I can indulge the proud reflection that the American people have reached in safety and success, their fortieth year as an independent nation; that for nearly an entire generation they have had experience

* Weber's Outlines of Universal History.

of their present constitution, * * * that they have found it to bear the trials of adverse as well as prosperous circumstances."

In contrast to this Period, general peace and great prosperity have followed.

CAPTIVITY.—Upon the foundation of the AMERICAN DOCTRINE of the social rights of man, that "*all men are born free and equal*," the State of Massachusetts formed their Constitution, which was adopted by the people in convention, in the month of June, 1780—the date of which is the epoch of the Period of the captivity of the American States. In the Revolution an anti-American element remained, in the investment of an oligarchy with the despotic power of the institution of slavery, who, from their advantage in the Confederacy, held a check upon the progress of liberty, and a superiority in the national councils prejudicial to the interests of the States, until its indicated termination at the end of seventy years, A. D. 1850,—when Americanism appeared in the ascendant—(as stated in the Table.)

This Period, as well as the former, is a Period of exile from the old world. Though the American colonies released themselves from bondage, they still remained restricted to the country of their refuge. They could set up their standard only there.

REFORM AND RESTORATION.—At the epoch of this Period (A.D. 1850,) in accordance with the established course of things, the work of reform and construction of the temple commenced. In the admission of California as a free State by Congress, the free States have a numerical superiority, and the temple of Liberty, consisting of principles harmonizing with the spirit of the declaration of '76, begins to rise. According to the typical demonstration the work will be prosecuted and finished by successors of its founders, the President and Congress of the United States, who represent the sovereignty of the American people. In accordance with the typical demonstration it is now encountering the opposition of the Samaritans. It is to be hoped that the present federal administration, whose time coincides exactly with that of the reign of the bloody Queen Mary* (from '53 to '57,) in the Period of the construction of the temple of the Protestant faith, will be less sanguinary. The Samaritans and Mary gained nothing but a delay of the work for a short season. The work of God is sure. The several corresponding examples on preceding pages clearly testify *the completion* of the temple, and *the purging* of the country from the element so incongruous with the American declaration of human rights, at the termination of this Period of 21 years, A. D., 1871.

In 1850, the United States burst her ancient restrictions and returned whence they came—not by a return of the population, as did the Jews, when restored from Babylon to their Canaan—the world is the Canaan

* See page 36th.

of this people; but by the introduction of their power and American principles into the dominions of the old dynasties. Her exclusion of the British dominion from Central America by the Clayton and Bulwer treaty, her action with Austria according to her principles announced in Webster's Hulseman letter, her example of sympathy for the oppressed in the relief of the Hungarian exiles by a naval force, and the refusal of Mr. Cass at Rome to kneel to the pope, on the occasion of a complimentary visit of the ambassadors, exhibit a formidable debut in the year 1850—and an initiatory of the line of her march during her Period of progress. Here the Offspring Church appears in the sacred text (being the next in order according to the arrangement of the Apocalypse,) the angel who came down from heaven,* *having great power;* and (in the train of his progress, just entered,) "*the earth* [the political world] *was lightened* with his glory." (Rev. 18: 1.)

From a retrospective view of the past, from the typical indications and the developments of the 18th and 19th chapters of the book of St. John's Revelation, the prospective vision of the remainder of this Period of reform and restoration is indeed awfully sublime and terrific The triumphs of truth are at hand, and error must yield to the reign of the principles of the crucified Savior.

The latter part of this Career, which runs 300 years later than that of the Christian Church, appears to be signified by the "*little season*" (Rev. 20: 3,) when the policy of the dragon will again appear in the governments of "the nations," (as formerly at Rome,) and great numbers will fall from the support of the truth. The battle of Gog and Magog, terminated by the intervention of the Lord, closes. The symbols and general figurative language in the description of the "New Jerusalem" appear to be significant of the state of the Church beyond the bounds of time.

* Strictly speaking, not the United States *in persona*, but her *minister* abroad. Mark here, that America is introduced in the Apocalypse, not in the days of her youth, as was the Protestant Church, before she "rose to heaven" (Rev. 11: 12,)—nor in her infancy, as was the Roman Church (Rev. 12,)—but in the age of her manhood.

APPENDIX.

THE WOMAN IN THE WILDERNESS.

At the date of the epoch of the state Church in the Christian Roman empire, (A. D. 330,) there was a large body of evangelical dissenters, comprising several sects. Though numerous, they were overborne by the power of the state and ECCLESIASTICALLY DISFRANCHISED. They soon became obscure, and were treated at a later day as outcasts from society. Though followed by persecution and the endeavors of Rome from age to age to crush them, a line of them continued until relief came through the preponderating influence of the Protestant powers in the seventeenth century. These dissenters appear to have been the succession of the apostolic Church, rendered memorable by the appellation of the "*woman clothed with the Sun*" (Rev. 12: 1.) Their appellations of Catharists or Puritans, and heretics, by the Roman writers, who have thus characterized them, even before the reign of Constantine, and throughout the middle ages, are testimonies of a coeval dissenting succession.

In the year 251 Novatian was ordained the pastor of a Church in the city of Rome, which maintained no fellowship with the metropolitan Church, whose writers say that he was the first antipope and the author of the heresy of Puritanism. These writers complain loudly of the schism that was made by the Novatians, whose difference from the other Church consisted only in matters of form and discipline. This sect extended into Africa and Asia Minor.*

"Constantine's first letters [to the dissenters] were mild and gentle. But he was soon persuaded into more violent measures; for out of his great zeal to extinguish heresy, he issued edicts against all such as his favorite bishops persuaded him were the authors and abettors of it, and particularly against the Novatians, Valentinians, Marcionists and others, whom, after reproaching with being enemies of truth, destructive counsellors, &c., he deprives of the liberty of meeting for worship, either in public or private places, and gives all their oratories to the orthodox Church."†

These people yet had much success, notwithstanding the power exercised against them. Says Mr. Robinson concerning Novatian, "great numbers followed his example, and all over the empire Puritan churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners,

* Wm. Jones' His. Ch. Church, p. 142, 143.
† Jones' Hist. Ch. Church, p. 137.

and worship God in private, they were distinguished by a variety of names, and *a succession of them continued until the Reformation.*"* Says Dr. Lardner, "the vast extent of this sect is manifest from the names of the authors who have mentioned them, or written against them, and from the several parts of the Roman empire in which they were found."†

There was also in Africa a sect of evangelical dissenters, the Donatists, whose epoch was about half a century later than the Novatians, with whom and the State Church they agreed in the doctrines of faith. Says Mr. Jones in his account of them from the writings of Dr. Lardner, "the Donatists were very numerous, for we learn that in the year 411, there was a famous conference held at Carthage, between the Catholics and the Donatists, at which were present 286 Catholic bishops, and of the Donatists 279; which, when we consider the superior strictness of their discipline, must give us a favorable opinion of their numbers, and especially as they were frequently the subjects of severe and sanguinary persecutions from the dominant party."

There was also in the east a sect of evangelical dissenters called Paulicians, who rose about the year 660, of whom Constantine, who took the name of Sylvanus, appears to have been the founder. He was stoned to death by the order of a Greek officer. This people seem to have been almost incessantly subjected to persecution for a period of 150 years. "In this, as well as in former instances, the blood of the martyrs was the seed of the church. A succession of teachers and churches arose: and a person named Sergius, who had labored among them in the ministry of the gospel thirty-seven years, is acknowledged, even by their vilest calumniators, to have been a most exemplary Christian. The persecution had, however, some intermissions, until at length Theodora, the Greek empress, exerted herself against them beyond all her predecessors. She sent inquisitors throughout all Asia Minor in search of these sectaries, and is computed to have killed by the gibbet, by fire, and by the sword, *a hundred thousand persons.* Such was the state of things at the commencement of the ninth century."‡

"In the year 590 the bishops of Italy and of the Grisons, to the number of nine, rejected the communion of the pope, as of an heretic. This schism had already continued from the year 553, and lasted near as long after; so little were they persuaded at that time of the popes' infallibility that to lose communion with them was to lose the communion of the Church, or that they held their ordinations from the hand of the popes, and to the bishops subjected to their jurisdiction."§

It appears then that at the epoch of the Roman Church, other sects existed, composing a numerous body of evangelical christians, who re-

* Robinson's Ec. Researches, p. 126.
† Lardner's Works, 4 to Ed. Vol. 2, *p.* 57.
‡ Jones' Church History, p. 187.
§ Dr. Allix on An. Chs. of Piedmont, p. 35

jected their communion, that they flourished for several centuries, and became enlarged by accessions from the dominant Church. That these people were "the woman in the wilderness," appears evident from their character and condition, and from their later history.

In the ninth century there was a large accession to the dissenters in the valleys of Piedmont and the neighboring country of the Milanese by the preaching of Claude, who was promoted to the see of Turin in 817.

In the twelfth and thirteenth centuries their churches became so numerous in the last mentioned localities that the State Church became alarmed, and exercised a mighty military power to extirpate them, by which great multitudes were destroyed, and the dissenting Church at length disappeared in that quarter. Says Weber, "Provence and Languedoc in the South of France, where, under a beautiful and serene sky, a prosperous race of burghers had developed their free institutions, where the cheerful Provencal poetry of the Troubadours had indulged its petulant and satirical humor at the expense of priests and bishops, was the residence of these Albigenses (so called from the city of Alby.) Against these men and their protector, Raimond VI. of Toulouse, Innocent III. ordered the cross to be preached by the Cistercian monks.—Hereupon, bands of savage warriors, with some fanatical monks, bearing the cross before them, marched into the blooming land, destroyed the rich cities, towns and villages, slaughtered the innocent with the guilty, lighted up the flames of death, and filled the whole country with murder, plunder and desolation. Raimond for a long time resisted his enemies; but when Louis VIII., excited by an ignoble cupidity for extending his possessions, undertook the war against the heretics, the count submitted, and concluded a peace by which he surrendered the greater part of his territories to France. But a desolatory war of twenty years had destroyed the beautiful culture of the south of France, turned the land into a wilderness, and silenced forever the cheerful song of the Troubadour. A few years afterwards, the gallant peasant republic of the Stedingers was visited in a similar manner by a war of extermination, at the instance of the bishops of Bremen and Ratzburg."*

The following sketches from the "Introduction of Dr. Edgar's "Variations of Popery" present a comprehensive view of the dissenters under their modern appellation of Waldensians.

"The antiquity of the Waldensians is admitted by their enemies, and is beyond all question. Waldensianism, says Rainerus the Dominican, is the ancientest heresy; and existed, according to some, from the time of Sylvester, [pope in the reign of Constantine,] and according to others, from the days of the apostles.† This is the reluctant testimony of an

* Weber's Outlines of Universal History, p. 148.

† Aliqui enim dicunt, quod duravit a tempore Sylvestri; aliqui a tempore Apostolorum. Rainerus, 3, 4.

Inquisitor in the thirteenth century. He grants that Waldensianism preceded every other heresy.

"The Waldensians, says Rainerus, Seysel and Alexander, dated their own origin and the defection of the Romish communion from the Papacy of Sylvester.* Leo, who flourished in the reign of Constantine, they regard as their founder. Romanism at this period ceased to be Christianity, and the inhabitants of the valleys left the unholy communion.—These simple shepherds lived, for a long series of years, in the sequestered recesses of the Alpine retreats, opposed to popish superstition and error.

"The Waldensians, as they were ancient, were also numerous. Vignier, from other historians, gives a high idea of their populousness. The Waldensians, says this author, multiplied wonderfully in France, Italy, and especially in Lombardy, notwithstanding the Papal exertions for their extirpation.

"This sect, says Nangis, were infinite in number; appeared, says Rainerus, in nearly every country; multiplied, says Sanderus, through all lands; infected, says Caesarius, a thousand cities, and spread their contagion, says Ciaconius, through almost the whole Latin world.† Scarcely any region, says Gretzer, remained free and untainted from this pestilence. The Waldensians, says Popliner, spread, not only through France, but also through nearly all the European coasts, and appeared in Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, and Lithuania.‡

"The diocese of Papan, it was computed, contained forty Waldensian schools, and eighty thousand Waldensian population. The Albigensian errors, according to Daniel, infected all Languedoc, and corrupted the nobility and the populace. The Romish temples, according to Bernard, were left without people, the people without pastors, and the pastors without respect.

"Waldensianism was, in anticipation, a system of the purest Protestantism, many ages before the Reformation. This, in its fullest sense, has, with the utmost candor, been acknowledged by many cotemporary and succeeding historians, who were attached to Romanism. The Waldensians, says Gratias, 'differed little from the Reformed in anything.' 'The Henricians and Waldensians,' says Mezeray, 'held nearly the same dogmas as the Calvinists.' Moreri, Tillet, Serrus, Evenswyn, and Marca, grant the 'agreement of the Waldensian faith in all the principal articles with the Reformed theology.'

* Romana ecclesia non est ecclesia Jesu Christi, sed ecclesia malignantium, eamque sub Sylvestro deficisse.—Alex. 17. 368. Seysel 9.

† Fere enim nulla est terra, in qua hæc secta non sit. Rain. c. 4. Infecerunt usque ad mille civitates. Cæsar, V. 21.

‡ Non per Galliam solum totam, sed etiam per omnes pene Europæ oras. Poplin. 1, 7.

"The sanctity of the Waldensian morality corresponded with the purity of the Waldensian faith. The piety, benevolence, innocence, and holiness of this people have challenged the esteem and extorted the approbation of friend and foe.

"Rainerus, quoted by Alexander, admits 'their show of piety and integrity before men.' This is pretty well for a Dominican Inquisitor, who discovered, however, that Waldensian piety was mere dissimulation. But Rainerus also acknowledges 'their sobriety, modesty, chastity, and temperance, with their aversion to taverns, balls, vanity, anger, scurrility, detraction, levity, swearing and falsehood. He grants their attention, men and women, young and old, night and day, to learning or teaching; and he had seen a Waldensian rustic, who repeated Job, word for word, and many who perfectly knew the whole of the New Testament.'

"Seysel acknowledged 'their purity of life, which excelled that of other Christians.' Lewis, the French King, asserted 'their superiority, both to himself and to his other subjects, who were professors of Catholicism.'* Alexander vindicates the Waldensians from the calumny of Ebrard and Emeric, who had accused them of avarice, lewdness and unchastity. Thuanus records their detestation of perjury, imprecations, scurrility, litigation, sedition, gluttony, drunkenness, whoredom, divination, sacrilege, theft, and usury. He mentions their chastity, which they accounted a particular honor, their cultivation of manners, their knowledge of letters, their expertness in writing, and their skill in French.

"The Waldensians, notwithstanding the sanguinary persecutions of Romanism, still exist, and still are persecuted in their native valleys. A population of twenty thousand always remain, and exhibit, to an admiring world, all the grandeur of truth and all the beauty of holiness. Their relics still show what they have been, and they continue unaltered amid the revolution of ages. The world has changed around this sacred society; while its principles and practice through all the vicissitudes of time, live immutably the same. The Waldensian Church, though despised by the Roman hierarchy, illuminated, in this manner, the dark ages; and appears, in a more enlightened period, the clearest drop in the ocean of truth, and shines the brightest constellation in the firmament of holiness; sparkles the richest gem in the diadem of Immanuel, and blooms the fairest flower in the garden of God."†

Before the termination of the first Period of the "Woman in the Wilderness," A. D. 1590, (1260 years from 330,) most of these people had been either merged with the Calvinistic Churches of France and

* Puriorem quam cæteri Christiani vitam agunt. Seysel, 92. Me et cætero populo meo Catholico, meliores illi viri sunt. Camer. 419.

† Edgar's Variations of Popery, pp. 53–58.

Geneva, or exterminated by the power of Rome.* The larger part of the remainder at this date had their residence in the valleys of Piedmont and Saluces, under the government of the Duke of Savoy. The defeat of the combined forces of the Roman Catholic powers for the extermination of the Protestants, by the destruction of the "Invincible Armada" of Spain fitted out against England in 1588, and the success of Henry IV. in France in 1590, which gave the adherents of the evangelical faith an ascendency of power in Europe—together with the consideration of the loyalty of the Waldenses and the toleration of their religion by the Duke of Savoy—appear to be the events marking their first exit from the wilderness in 1590, which, like their first flight into the wilderness, was not complete.

Their history in 1655, exhibits a wonderful termination of the second Period, computed from 395, (when the woman fled upon *the wings of an eagle*,) in which it seems not easy to determine which was most conspicuous, the rage of the adversary, or the humanity and zeal of the friends of truth. The valleys of Piedmont then contained the "woman in the

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* FOUNTAIN OF PERSECUTION.

PAPAL BULL AGAINST THE WALDENSES.

The persecuting character of the Popes is well exemplified in the bull of INNOCENT VIII., investing Albert de Capitaneis, arch-DEACON of Cremona, with power to act as his legate and commissioner—in which after a preamble and some prefatory remarks he thus proceeds:—

"We have heard, and it is come to our knowledge not without much displeasure, that certain sons of iniquity, followers of that abominable and pernicious sect of men called the Poor of Lyons, or Waldenses, who have long ago endeavored, in Piedmont and other places, to ensnare the sheep belonging to God, to the perdition of their souls, having damnably risen up under a feigned pretence of holiness, being given up to a reprobate sense, and made to err greatly from the way of truth, committing things contrary to the orthodox faith, offensive to the eyes of Divine Majesty, and which occasions a great hazard of souls, * * * We, therefore, having determined to use all our endeavors, and to employ all our care, as we are bound by the duty of our pastoral charge, to root up and extirpate such a detestable sect, that the hearts of believers may not be damnably perverted from the Catholic church, have thought good to constitute you, at this time, for the cause of God and the faith, the Nuncio Commissioner of us and of the apostolic see within the dominions of our beloved son Charles, Duke of Savoy, to the end that you should induce the followers of the most wicked sect of the Waldenses, and all others polluted with heretical pravity, to abjure their errors, &c.; and, calling to your assistance all archbishops and bishops seated in the said duchy, whom the Most High hath called to share with us in our cares, with the inquisitor, the ordinaries of the place, their vicars, &c., you proceed to the execution thereof against the aforenamed Waldenses, and all other heretics whatever, *to rise up in arms* against them, and, by a joint communication of processes, to tread them under foot as *venomous adders*, (diligently providing that the people committed to their charge do persevere in the profession of the true faith,) bending all your endeavors, and bestowing all your care, towards so holy and so necessary an *extermination* of the same heretics. * * * Thou, therefore, beloved son, taking upon thee with a devout mind the burden of so meritorious a work, show thyself in the execution thereof so careful in word and deed, and so diligent and studious, that the much-wished-for fruits may, through the grace of God, redound unto thee from thy labors, and that thou mayest not only obtain the crown of glory which is bestowed as a reward on those that prosecute pious causes, but that thou mayest also ensure the approbation of us and of the apostolic see.—Given at Rome, at St. Peter's, on the 27th April, 1487, and in the third year of our popedom."

wilderness"—Saluces having been depopulated in 1601, by the duke, at the urgency of the pope, Clement VIII.;—otherwheres there were but few of this people. The dispersed evangelical Churches in Bohemia and Poland do not appear to be of this line, as they were remains of the Hussite Church.

In the month of January, 1655, an order was given by the duke of Savoy for the extermination of the Waldenses of Piedmont, upon which they dispatched messengers to their friends in the Swiss cantons. All the Protestant powers of Europe were forthwith aroused, and several embassadors were immediately sent to France and Savoy in their behalf, among whom was Sir Samuel Morland, from the British government, with a contribution of thirty-eight thousand pounds for the benefit of the Waldensian Churches—of whom more than six thousand they found had been massacred before their arrival. Through the intervention of these powers the residue were saved and a treaty was negotiated, conceding them perpetual rights as a church and as a community, for the fulfillment of which the court of France was pledged by their embassador, who was also there. They afterwards, however, suffered a cruel persecution by France and Savoy, who broke their faith, (in accordance with the doctrine of the Roman Church, that they are not bound to keep their faith with heretics,) and were banished by them from Piedmont, at the time of the atrocious persecution and banishment of the Calvinists of France, by Louis XIV.;* yet, from the date of the treaty in 1655, (though a hard one, as it proved,) they were a people ECCLESIASTICALLY ENFRANCHISED† *by the great powers of the earth.*

* Jones' Church History.
† See page 46th.

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